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**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

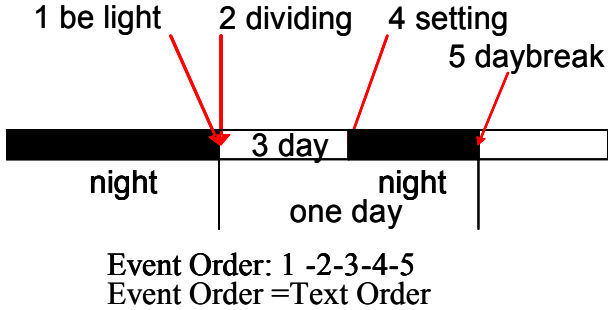
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(laid out in book order)

calleft night,” referring to the primordial darkness, and also the darkness between the settings and daybreaks. The *wə-* + perfect clause is non-sequential.

Figure 13: Genesis Day (In Order)



Then the text says, “Then there is setting; then there is daybreak.” What comes at the end of the day? Setting (עָרַב). What comes after that? Night. And what comes at the end of night? Daybreak/morning. So the sequence is: 1. light is called forth, and 2. is separated from darkness, 3. light is named day, 4. the light sets, 5. daybreak arrives again. So “one calendar day” here goes all the way back to the calling forth of light. The calendar day is from the calling forth of the light till daybreak when the light reappears. This is indicated by placing the whole sequence in one paragraph, and offsetting “| Day One” with a separator line.

The whole of the creation account continues this way. The Almighty creates during the days, “then there is setting, and then there is daybreak. | Day {1, 2, 3, 4, 5, 6}.” He does not create during the nights delimited by setting and daybreak.

It should be noticed that the “setting” (עָרַב) always comes at the end of each literal day. Night logically follows, and daybreak (בִּקְרָא) ends the night. Then the day tally is given. The day tally thus covers everything from the preceding daybreak to the next daybreak, ending the calendar day.

For each day, the creative acts are placed between the daybreak (בִּקְרָא) and the next setting (עָרַב). The preceding day is not tallied

until the next day is ready to start at daybreak (בִּקְרָה).

It should also be noticed that since עֶרֶב means “setting,” that light must be called forth before there can be “setting.” Thus, there is no “setting” somewhere out in the primordial darkness of Genesis vs. 2 that could qualify as a setting עֶרֶב.

What most people read into the text is a total misunderstanding. They are listening to tradition and not to what the Hebrew says. They read “setting” and “daybreak” to mean “nighttime” and “daytime,” so they can equate nighttime plus daytime to “one day.”⁴⁰ But “setting” עֶרֶב never means “night.” In Hebrew usage it is only connected to the receding of the light; the maximum extent is from noon⁴¹ to the end of twilight. Likewise the Hebrew word for “daybreak” (בִּקְרָה) has a maximum extent of the earliest dawn till full light.⁴² When interpreted this way, with their maximum times, neither “setting” nor “daybreak” add up to a whole calendar day. These terms, in fact, mark two points in this context: 1. the disappearance of the light at setting, and 2. its reappearance at daybreak.

Genesis One first defines a literal day as “light,” which would be from dawn to dusk (vs. 5a), a twelve hour day, and then it extends the definition into an enumerated twenty-four hour calendar day by adding setting and daybreak to the end of it (vs. 5b), resulting in a calendar day from daybreak to daybreak. “Setting” and “daybreak” demarcate the start and end of the following night.

Now that we have examined a small part of the scriptural evidence for a daybreak day, I will mention some famous scholars that have come to the same conclusions, both Jewish and Christian. Rabbi Samuel b. Meir (1080-1160), known as Rashbam,⁴³ taught a

⁴⁰ A further part of this misunderstanding is the unparsimonious use of the past tense, “And there *was* evening, and there *was* morning,” so that the phrase can be read retroactively. See note 30 on page 43.

⁴¹ In the phrase “between the settings,” the first setting begins at noon with the decline of the sun.

⁴² The Mishnah clearly tells us that the morning sacrifice was at first light, i.e. when full dawn was certain. This was the beginning of the day for sacrifices, according to the priests. Indeed, the “morning sacrifice” was often completed before sunrise. The definition of “setting” was broader than the definition of “morning.” “Setting” included the whole afternoon.

⁴³ Ibn Ezra's attack in his [Hebrew] [Kerem Hemed V [Prague 1839], 115 ff.)

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